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In other places too, perhaps, Bugge's argument fails by excess of ingenuity, but this very quality has enabled him to make scores of comparisons and combinations which would have eluded a less keen-sighted scholar. It is unnecessary to say that his work has contributed much toward a better understanding of the literary relations of the Celtic and Germanic peoples in the Viking age. Dr. Schofield in his preface disavows responsibility for the theories set forth in the book, but he has shown how highly he estimates its value by undertaking the long labor of translation. All readers of the English edition will share the translator's opinion in this matter, and will be proportionately grateful to him for having made the work accessible in such attractive form.

*F. N. Robinson.*

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LAOS FOLK-LORE OF FARTHER INDIA. By KATHERINE NEVILLE FLEESON.

With illustrations from photographs taken by W. A. Briggs, M. D. Fleming H. Revell Company: New York and Chicago. Pp. 153.

This little volume contains a number of tales, for the most part very brief, professing to be derived from Laos. The rendition is so free, and so wanting in local character, that the stories might belong anywhere, and give next to no instruction concerning the people they undertake to represent. Names of informants and localities are wanting; of the manner in which they came into the possession of the author no explanation is given. There is in the narratives nothing to show that the collector is acquainted with the language, country, or population. So many books have appeared which may serve as examples to the student, that there is no excuse for such deficiencies, which are the more provoking in that a genuine gathering of folk-belief from Laos would be of extreme interest. In an Introduction, Dr. W. G. Craig informs us that the translator has had the advantage of long residence and an unrivalled opportunity for understanding the history, customs, religious ideas, and aspirations of the people. If this is the case, she has certainly made an unsatisfactory use of such advantages. The opinion of the writer of the Introduction, that the scholar may be assured that he has before him the Laos tales unobscured, cannot be indorsed. A few stories, versions of well-known popular tales, serve to show that a part of the book has a traditional basis. Thus the story called "The Faithful Husband" (p. 51) is a variant of the world-wide tale which has been called "The Bird-wife" (p. 2).

It is well that missionaries, who have such excellent opportunities, are interesting themselves in the observation of the peoples among whom they labor; but it is desirable that they should pay some sort of attention to the conditions of a useful record.

*W. W. Newell.*

FOLK-LORE IN BORNEO. A sketch by WILLIAM HENRY FURNESS, 3D, M. D., F. R. G. S. (Privately printed.) Wallingford, Delaware County, Pennsylvania. 1899. Pp. 30.

In a little publication entitled "Folk-Lore in Borneo," Mr. W. H. Fur-

ness, 3d, gives interesting notices of the traditions of that island, in which, as he observes, universality of legend or custom is prevented by inter-tribal warfare, and by the absence of written language. He bears testimony to the quiet government of the common houses, sometimes inhabited by as many as four hundred people: in residence of weeks at a time, he has not seen a violent quarrel between two inmates, head-hunters though they may be; the orders of the chiefs are implicitly obeyed, without need of any attempt at enforcing the authority. The creation story of the Kayans of northwestern Borneo derives existence from the union of a tree and a vine, the first springing from a sword-handle dropped from the sun, the second falling from the moon. The offspring are at first semi-human, and gradually acquire resemblance to man, while chickens and swine arise from the exuded gum. The female child is married to an old man, who enters the narration without pedigree, hence the genealogy of the chiefs. On the other hand, the Dayak version of creation seems to have been affected by foreign influence; two large birds are said to have made man first from clay, then from hard wood (whence Dayak bowls are fashioned). The origin of head-hunting, still the ruling passion of Kayans, is also explained by legend. The taking of a head is supposed to grant entrance to the pleasant regions of departed spirits, that subterranean country being attained by passing a ditch crossed by a fallen tree-trunk, guarded by the demon Maligang, who shakes off all comers who have not a record for bravery into the ditch below, to be devoured by worms. Another demon assigns the souls to their proper places, the regions being determined according to the manner of death. The most advantageous abode is that assigned to the souls of young warriors who have died a violent death, while the state of suicides is especially wretched. A particular region is allotted to the spirits of stillborn children, and another to those who perish of drowning. Those who die from sickness retain the lot they had in the present world. The geography of this underground country is matter of dispute; but all medicine-men have been among the spirits of the dead, and bring back their charms, which are usually buried with them. Conversely, ascent to the lands above the earth is accomplished by climbing up on vines. Augury is the habit of Borneans, omens being derived from the flight of birds. A fruit-tree is guarded by planting about it cleft sticks with stones inserted, which have the office of afflicting with disease any pilferer. A form of baptism is employed. Names are kept secret, and changed in a case of ill luck. Mr. Furness says that he has observed no definite forms of religious worship. It is the custom, however, among the Bukits, one of the most primitive tribes, for youths who arrive on the bank of a new river to divest themselves of apparel, toss ornaments into the stream, and, scooping up water, to invoke the spirits for permission to enter the territory. Only then do they dare bathe. No doubt the writer has not had opportunity to observe the ritual dances and other religious ceremonies of the island.

*W. W. Newell.*